



REMEMBERING ROGER KEESING

by Sanjay Ruparelia • see page 5



EAST TIMOR CANADA'S PROJECT GENOCIDE

by Chuck E. Tallyrand • see page 6

THE MCGILL DAILY

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Inspired assassinations since 1911

MONDAY, NOVEMBER 8, 1993

Students lobby for more study space Reopening Redpath

BY GILLIAN DONALD

When Peter Redpath donated the Redpath Hall to McGill University one hundred years ago, he designated the magnificent Reading Room to be used specifically for undergraduate study. Today's chronic shortage of library study space has led students and teachers to lobby for a return of the Reading Room to its original purpose.

Lopo Champalimaud, a Political Science student, is circulating a petition demanding that Redpath Reading Room be reopened and returned to undergraduate students during the exam periods. So far he has more than 300 signatures.

"The libraries are so crowded, especially during exam time, that the reading room should be opened to students during exams," said Champalimaud.

In 1953 the McGill Administration decided to close the Redpath Reading Room, because the newly constructed Redpath Library was deemed to have sufficient undergraduate study space.

Clearly, however, the present facilities are

inadequate.

Francis Groen, Associate Director of Public Services and Circulation for McGill University Libraries agrees that the libraries are too crowded. "Study hall space is a real need," she said.

The expanding book collection is directly linked to an increasing demand for scant library study space.

"Stacks and seating go together and the library is planning to have more as a result," said Groen.

Students are supportive of the move to reopen the reading room. Mark Bartlett, an English and Anthropology student who signed the petition on Friday said, "I hate the library. The concrete, oppressive atmosphere is very uncomfortable, and not conducive to study. Especially at exam times it is just chaos."

Professor John Hellman of the History Department sympathizes with the need for more study space.

"More and more students are coming to me each year complaining about the crowded conditions in the library," said Hellman.

Groen said more space has been promised

for stacks and study in Redpath Library, but there is no indication as to when this expansion will begin.

Staff offices on the third and fifth floors of McClelland Library have been vacated so as to convert them into open study space. Groen admits that "this is not an enormous solution but is a step in the right direction."

Some students are eyeing the old Redpath Study room as a long-term answer to chronic library overcrowding. But first, they'll have to battle the Faculty of Music, which has used the space since the Administration closed the Reading Room in 1953.

Approximately 150 concerts take place in Redpath Hall each year. The faculty uses it for teaching and rehearsal space.

Isolde Lagace, Assistant to the Director in the Faculty of Music, is responsible for booking events in Redpath Hall. She said, "The Faculty of Music uses Redpath Hall 16-20 hours a day, seven days a week."

In addition, Lagace said that Pollack Hall, the Performance Hall in the Music Building, is used 24 hours a day, seven days a week. "There is a desperate need of space and time for rehearsals," added Lagace.

In 1981, the famous antique organ was installed in Redpath Hall. Champalimaud appreciates the organ and the acoustics of the hall but said, "that Redpath Hall is all that a reading room should be. All universities have one and McGill does too, but it is being misused."

John Grew, Dean of Music, was shocked by Champalimaud's request.

"November and April are the busiest times for the Faculty of Music," said Grew. "There can be two to three recitals a day at end of term in Redpath Hall."

The decision of McGill Administration to close the Redpath Reading Room in 1953 has upset many. "An important part of McGill's heritage has been lost," said Champalimaud.

Peter Redpath and architect Andrew T. Taylor designed and built Redpath Hall as an academic library in 1893. Peter McNalley, a professor in the Graduate School of Library and Information Studies wrote an article in the magazine *Fontanus* celebrating the 100 years of Redpath Hall.

McNalley writes that Taylor was opposed to the opening reception being held in the evening. Taylor was "insistent that the great hall was not meant for evening use."

Champalimaud hopes his petition will bring to light both the problems with insufficient study space and the drastic alteration of the original use of Redpath Hall from the intentions of the benefactor and the architect.

Anyone interested in helping Champalimaud with his cause can contact him through the Political Science Student Association box.

Dancing on the fringes of Airstrip-1 Senate may violate electronic communications privacy

BY MAX FRANCISCO

It's 9:00, do you know where your rights are? The McGill Senate seems to have misplaced McGill computer users' rights.

A motion to amend the McGill Computing Facilities (MCF) User Regulations were discussed at last week's Senate meeting. If passed, the new guidelines would define the rights of the user. It would also, however, allow the administration to peruse users' accounts for computer "misuse".

The regulations haven't been passed yet, but Senate will reconvene in about two weeks to vote on the motion.

Vice Principal François Tavenas provided Senate some examples to demonstrate the legal implications of what he calls computer misuse. He mentioned sabotage and the information trade of banned material, such as the recent Teale Trial which was accessible on electronic message areas.

"We need to find a way to deal with all these issues," said Tavenas.

Tavenas' answer to the problem has already paved the way for censorship. Recently, Tavenas instructed Alan Greenberg, the Director of the Computing Centre to remove the newsgroup alt.fan.karla-homolka [The Teale Trial] from USENET.

The administration already has the power to censor incoming newsgroups at McGill.

Greenberg

Gopnik

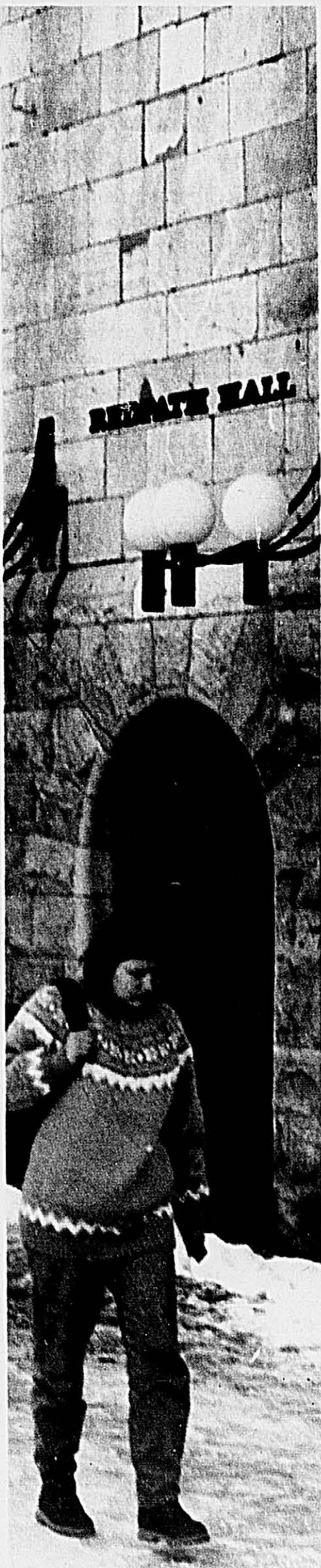
Tavenas



The proposed User Guidelines, however, would allow the university unprecedented power to monitor students' computer use from within their accounts.

Engineering Undergraduate Society (EUS) President Will Phillipson said "There was a case last year where two Computer Science students were under suspicion. They went into their accounts to get some evidence, but it was ruled inadmissible, because it was attained illegally under the current Code of Conduct."

CONTINUED ON PAGE 3: "Senate"



DAILY PHOTO: DEREK FUNG

GRAD BRIEFS

No blood drive boycott

The Canada Red Cross can expect more letterhead than lip from the Post Graduate Students' Society (PGSS).

Council voted on Wednesday that while the Red Cross' screening policy for blood donors may be discriminatory, PGSS won't support a boycott of the blood drive in the Shatner Building next year.

"The Red Cross' refusal to accept blood from gay and bisexual men is blatantly homophobic," said Mary-Margaret Jones, who spoke on behalf of Lesbians, Bisexuals and Gays of McGill (LBGM) in their bid for PGSS support of a Shatner Building boycott.

A majority of councillors said they supported the principle of the motion, but not the idea of a boycott. "I don't think the banning of donations is an appropriate tool to stop discrimination," said Ian Gilchrist, chemical engineering councillor.

PGSS president Patrick Crowley, who brought the motion to Council, was concerned that the intention of the motion may have been reversed. The original motion requested a letter of support for a boycott by the undergraduate Students' Society, but the amended version mandates Crowley to write a letter stating explicitly that PGSS does not support a boycott.

The undergraduate Students' Society will consider LBGM's request to cease sponsoring Red Cross blood drives at a

Council meeting this Thursday.

Parking lot in neutral

Some PGSS Council members are worried that the Executive might spend \$6 000 to add a few parking spaces behind Thomson House. On Wednesday, Council tabled a motion that would prohibit the expenditure without the explicit consent of Council.

Aleem Lakhani, political science representative, proposed the motion. "There is great concern whether we should spend \$6 000 for something of such limited use to the entire graduate population," he said.

Bob Collins, PGSS vp finance, said the Executive has asked McGill to fund the construction. "Nothing will be done till McGill refuses to pay," he said.

Collins said he doesn't expect an answer from the university until spring. "Contingent upon waiting for McGill is just not an adequate response," said Lakhani. "This money was allocated with an intention to spend it. Council wasn't consulted."

Council decided that the matter was not urgent. They will reconsider the motion next month. — Kristin Andrews

FOR YOUR SAFETY INFORMATION

The Walksafe Network (WSN) and the Sexual Assault Centre of McGill (SACOM) have been authorized by those reporting incidents to release the following information in order to raise awareness and help increase personal safety.

On November 2nd at 4:45pm, at the McGill Co-Op store on the corner of Metcalfe and Sherbrooke streets, a woman was approached by a man asking her for money. When she declined to give him any, he became verbally abusive and shoved her against the sales clerk's counter. The desk clerk notified security and the man was escorted out of the store.

The man is described as "approximately 70 years old, 5'8", with blue eyes and grey hair". At the time of the incident, he wore a long black coat and a hat. He also spoke "clear English".

Anyone involved in an assault or incident is encouraged to report the incident to the Montreal police, SACOM (398-2700) and the WSN (398-2498).

SEXUAL ASSAULT CENTRE
of McGill Student Society 398-2700

MYTH: Sexual assault is a woman's issue.
FACT: Rape is a societal issue. Only women and men working together can stop rape.

Believing the myths = attitude
Perpetuating the myths = sexual assault

EVENTS

"NAAI People O. QPIRG Publicity dey meet dis Monday again. Where you dey ah? ABRG: Room 307, 6 o'clock Shap!"

Have you heard about Access McGill? Everyone is invited to attend this support group for students with disabilities. The second meeting will take place on November 8 at 17h30. Room 107-108. (Main floor, accessible) We are electing the executive and need your vote!

McGill Students for Literacy are holding their annual Read-a-thon this week from Monday the 8th through Thursday the 11th. Come out and support us - we'll be reading in the lobbies of Shatner and Leacock from 8h30 to 15h30 each day.

The A.S.A. will be holding a G.A. on Wednesday, November 10 in rooms 107-108. Attendance appreciated.

Pugwash! Meeting tonight at 18h30 in Burnside 305. Come one come all!

Images of Resistance- Free videos for freedom presents In Cold Blood, Allpamanda, and Struggling for our Lives on November 11 at 19h30. 1455 de Maisonneuve O., rm 651. Information at 848-7410.

Women's Weekend at the Outing Club, November 12-14. All women welcome. Sign up in Shatner 423, or call 398-6823.

International Socialists present a screening of The Panama Deception at "Mugshots". Concordia University, Hall Building, 6th Floor. (de Maisonneuve and Bishop) Wednesday, November 10, at 20h00.

Toasty Clothes: Tired of your old wardrobe? Need a change? Well, don't throw those old clothes away. The McGill Chinese Christian Fellowship is having a Winter Clothes Drive to share some warmth with the needy and homeless. Come down with your woollens, boots, scarves, coats... Nov. 15-19, 8h00 to 18h00, Shatner 401. Call Ivan for more information at 825-0751.

Kristallnacht Commemoration Ceremony presented by Hillel, Canadian Jewish Law Students Association and McGill Chaplaincy Services. Remembrance Ceremony Tuesday at 13h00, Shatner room 107-8.

Palestine: Gaza-Jericho Accord (Is it a solution?) seminar presented by the Students' Association for Muslim Awareness (SAMA Concordia). Monday, 20h30 at Concordia U., 1455 De Maisonneuve West, Room H-937 in the Hall Building.

Scared Weird Little Guys will be performing at Gert's Tuesday, Nov. 9 at 20h00. Brilliant musical-comedy duo from Melbourne, Australia has "vibrant energy of a kangaroo on fire." Tickets \$4 McGill students/\$5 general public.

McGill/Interamicus: Martin Gilbert, CBE, Fellow of Merton College, Oxford, distinguished historian and official biographer of Churchill, will deliver the Fifth Sharansky Lectureship in Human Rights on Tuesday, November 9, at 5:30pm in the Moot Court of the Faculty of Law at McGill University, 3644 Peel St. The topic is "Reflections on the New International Order and the Human Condition".

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Kristallnacht
Commemoration Ceremony

Remembrance Ceremony at 1:00 p.m.
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Room 107/108

For info: A Constituent
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Grass roots tactics to save big trees

Clayoquot protest moves across Canada

BY BRIAN SARWER-FONER

The fight to save Clayoquot Sound has been the largest protest movement in Canadian history, according to the Western Canada Wilderness Committee.

Since last April, over 750 people have been arrested for blockading logging roads. Currently the movement is spreading across Canada.

Recent protest efforts have taken to the road and the rails in an effort to raise awareness of the Clayoquot predicament, and to make links between abuses of the environment across the country.

"We have to take back the environment in this country, and not repeat the mistakes of the East Coast Fisheries and the West Coast Forestry," said Elizabeth May, of the Sierra Club and principle organizer of one grass-roots protest event, the Clayoquot Express.

Yesterday, the Clayoquot Express train arrived in Vancouver. It carried protesters from the coast of Newfoundland, "the sea without fish", to British Columbia, "the forest without trees".

Activists will rally in Victoria today to express their anger at logging company MacMillan-Bloedel's plans to go ahead with a massive clearcut project in the world's last

lowland temperate rain forest.

The rally marks the end of a week-long journey of the Clayoquot Express, which traveled through Montréal last Tuesday. The train followed on the heels of the 'Canadian Stump Tour'.

The Western Canada Wilderness Committee (WCWC) sponsored the tour of a 4000 kg remnant of a felled 380 year-old adolescent red cedar. The stump was removed from the ground at Clayoquot and loaded onto a trailer which was pulled across the country.

After three weeks on the road, the stump pulled into Montréal on Thursday, Oct. 28 and stayed parked in Berri square for the day. Around twenty McGill students marched to the site in the early morning; the stump was well visited throughout the day.

Maria Muhr, part of the five-member Canadian Stump Tour team, states that what they are working for is, "to save the ancient forests and create jobs; jobs for selective logging within a sustainable forest industry and for wood processing within Canada - no raw logs for export."

Misty MacDuffee, WCWC biologist and another one of the five member Stump Tour team, believes that, "Clayoquot sound is just a microcosm of a greater issue which

is Canadian forestry policy. We need a fundamental shift in the way we view forests and forestry. There are many solutions that are not being pursued by governments or industrial forestry corporations."

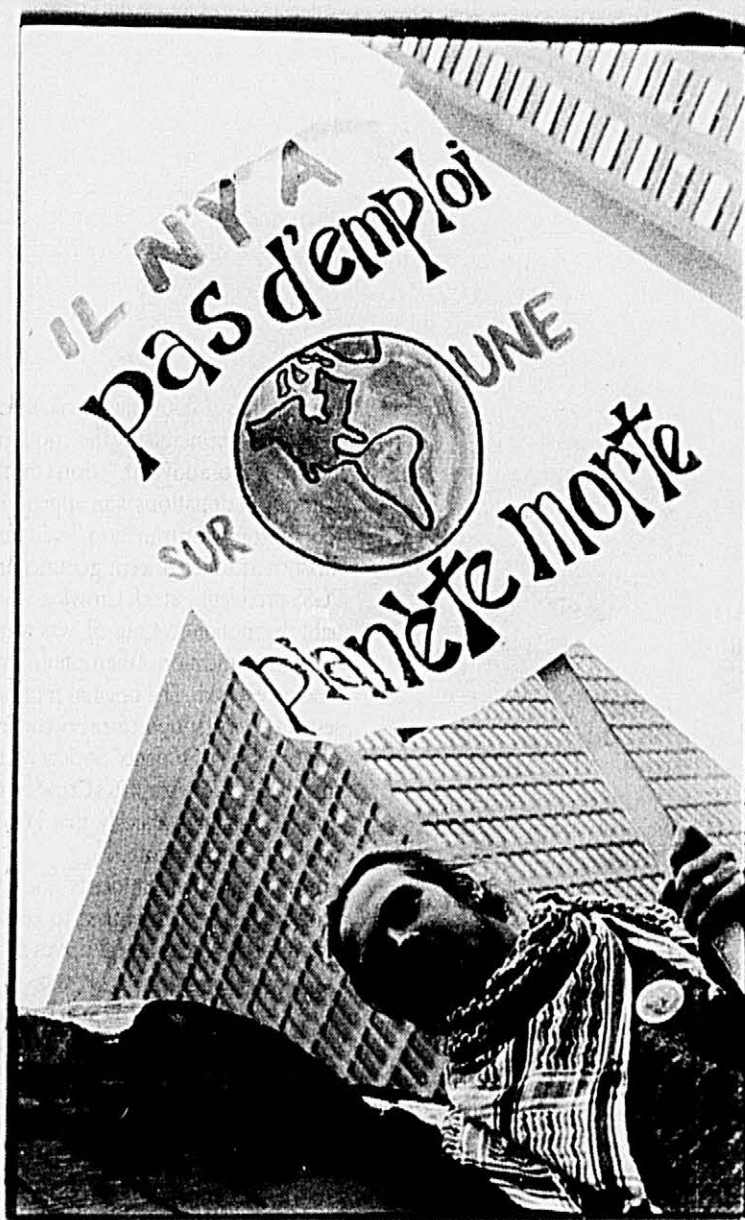
According to MacDuffee these solutions include returning control of public land to public hands and making sure that jobs and profits from the industry remain in Canada through, "ecologically sound and community based forestry."

Last Tuesday a welcome rally took place at Montréal's central station for The Clayoquot Express.

The train, scheduled to come in to Gare Centrale at 8:45 am, ended up arriving at 9:45, which left little time for rally. The travelers had to board another train for Ottawa at 10:20 to continue their trip.

Approximately 25 Montreal demonstrators waited for the train. The CN police hassled the group, prohibiting the display of placards. A positive spirit was generated nonetheless with the help of Montréal's Raging Grannies. The motley-clad crew of silver haired golden-agers sang out a rendition of "Only a half wit would cut down Clayoquot" to the tune of "You Are My Sunshine."

Bernard Martin, an unemployed fisherman from Petty Harbour,



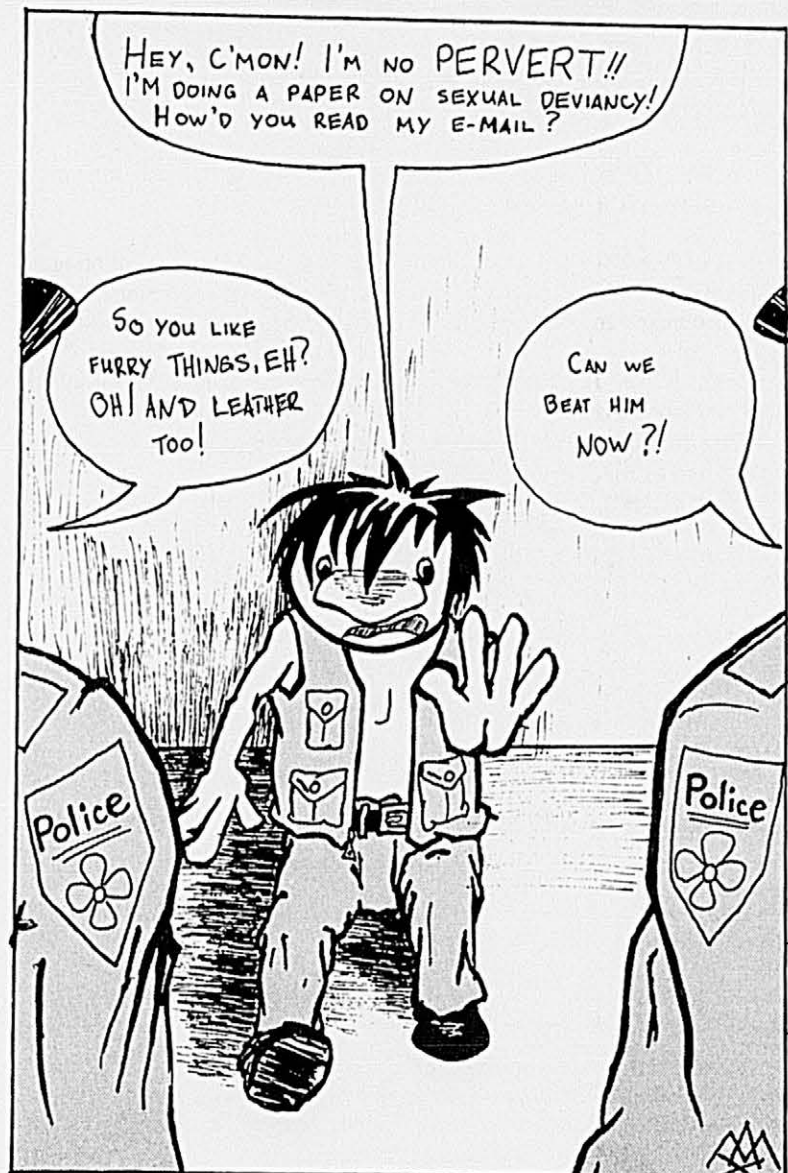
A protester leans on the "stump", a 350 year old red cedar cut down in the clear cuts

Newfoundland, was travelling on the Express. "There is no difference between MacMillan-Bloedel felling the last of the old growth trees and Fishery Products International taking the last of the big codfish. It's all

the same, corporate greed and government mismanagement."

Around 10 Montrealers, including 5 of the Raging Grannies, joined forces with the rest of the contingent and boarded the train for Ottawa.

Senate rules on computer privacy



CONTINUED FROM PAGE 1

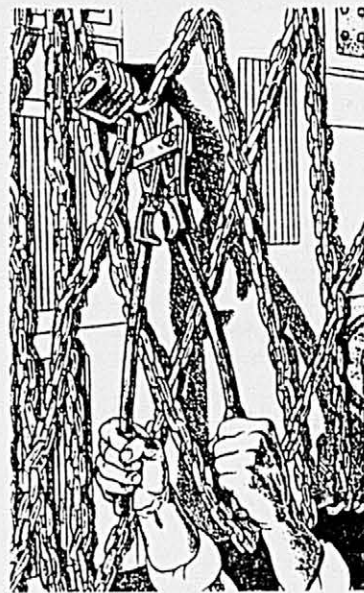
"Is it possible that the proposed amendments were introduced exactly to allow such 'evidence' to be made admissible in eventual future cases?" asked one user who goes by the handle 'gallard' on the USENET newsgroup mcgill. general.

While all McGill staff, students and other users of the MCF are required to "respect the privacy of E-mail and other user files carried and stored in MCF or at any other location accessible through a network," the System Staff go by different rules.

The new MCF guidelines will allow the Systems Operators (or 'sysops' to those who know) the equivalent of an unrestricted search warrant on users' accounts.

The new guidelines have come under fire for a number of misleading inconsistencies in the wording of the document.

"Users should further recognize that, as specified in the relevant administrative policies at McGill, authorized personnel have the obligation to take appropriate steps to ensure the integrity of MCF and to ensure that the present regulations are observed," the guidelines say.



The new MCF guidelines will allow the Systems Operators the equivalent of an unrestricted search warrant on users' accounts.

"What are the relevant administrative policies?" said a Technical Advisor to the EUS Select Committee on Computing Policy. "The previous draft named the 'Policy on

Management Ethics', which does not exist. The new version contains the same loophole, but is sufficiently vague as to disguise it as such."

The guidelines also state that the MCF is to be used for academic and administrative purposes only. Furthermore, users must communicate in an "effective efficient, ethical, lawful and polite manner," the Guide said.

This regulation has been much contended. "I think we're reacting too strongly. How are we going to legislate what constitutes 'polite manner'?" said Professor Sam Noumoff, a senator from the Political Science department.

If one steps back from the user's perspective, and takes on the role of McGill administration, I would be worried as well. However, this is no cause to use totalitarian tactics to enforce administration's will.

Senator Roger Buckland went to the extent of suggesting that a computer program prompt the user on the basis of whether they accept the MCF regulations before allowing access.

Attention Users: Please check in your rights at the door, and maybe Big Brother will admit you into Orwell's Airstrip-1, a.k.a. McGill.

COMMENT

Chop the chop

It's Saturday afternoon at Molson stadium and the McGill Redmen football team is on a drive with under two minutes left in the game.

Trailing to the opposition, McGill students decide to rally their players with a little chant. Thrusting their hands in the air, they begin an overhead chopping motion accompanied by a stereotypical humming associated with aboriginal peoples.

The cheer is known as the 'tomahawk chop' and is a clear indication that many McGill students are still willing to resist progressive change rather than fighting racism. The chant flies in the face of McGill's attempt last year to soften its image through scrapping of the aboriginal person as the school 'mascot'.

Since its humble beginnings several years ago by followers of the Atlanta Braves baseball club, the chop gained prominence as the team moved to first place standing in their division. Few baseball fans can forget the endless footage of the thousands of people chopping the air with their foam "tomahawks". Others took their racism even further by wearing elaborate head-dress and whooping idiotically for the television cameras.

The largest voice of organized dissent to this cheer and its accompanying behaviour came from the American Indian Movement (AIM). Many aboriginal leaders, in the US and Canada, called the chop a blatant appropriation of Native culture.

AIM has been active in attempting to alter the logos of several professional teams to eliminate the racist behaviour encouraged among their followers. In baseball, it's the Atlanta 'Braves' and Cleveland 'Indians'. In football, it is the Washington 'Redskins' and the Kansas City 'Chiefs', in hockey: the Chicago 'Blackhawks'.

During a 2000-person strong demonstration against the Washington 'Redskins' last January, a sign read "Indians are a people, not mascots for America's fun and games."

Despite this, it seems that McGill students, regurgitating the ignorance passed to them via television, have decided the chop is just plain fun. This kind of fun, however, has serious racist overtones which are exclusionary and expose a dangerous connection between the university and white privilege.

How long do we think this type of chant would last if the majority of students at McGill were from the First Nations? Not too long, I think. The fact is, the majority of McGill students are white and prefer to indulge in their privilege by putting down others. The chop purposely excludes aboriginal students through its sheer mockery of Native peoples.

As AIM leader Vernon Bellecourt said last year while talking about the use of aboriginal peoples as sports logos: "Stop showing disrespect for our culture. Please leave our culture and spiritual symbols alone."

McGill students have yet to listen.

Chris Sheridan

LETTERS...

Tarnishing names

To the Daily:

I am writing regarding your article about the *Commerce Communiqué*. I've never had any complaints before about the *Daily*, and I've even learned quite a bit from your articles, despite the criticisms they seem to attract. However, for a newspaper that claims to be fair and revels in its freedom to print, it is dictatorial to oppress a small publication in such an unfair manner, and at the same time unjustifiably tarnish a fellow student's image.

Have you read the *Tribune* article? Have you been to the Management Carnival? Maybe then you would realize the problem lies not with the C.C. but rather with the whole Faculty of Management. Try addressing the issue in a serious manner, rather than de-

grading it to the level of a tabloid rag of reporting, where everyone reads it for entertainment, but seriously doubts the legitimacy of the content.

As for the section on "15 reasons why Beer is better than Stats", well, it's obviously taken from a t-shirt which reads "15 Reasons why a beer is better than a Woman". The C.C. substituted "Stats" for "Woman" from a t-shirt that is sold ALL over Montréal. It was not a plot by the C.C. or MUS to send subliminal messages.

Furthermore, U1 Virgins as used by the CC refers to both Males and Females.

It was quite uncalled for to single out and tarnish the editor's name, especially with such a tabloid sounding heading as "Don't mention my name, says editor (editor's name)". What were you

trying to do, use Stalin's 'discipline of fear' tactics to shut people up rather than make them understand?

Viviane Zabbal
U3 Arts

Management disassociation

To the Daily:

I am writing in response to Rima Zaarour's letter to the editor which appeared in the Nov. 4th issue... Rima, you are sadly mistaken. Before you go generalizing about how "we management people" feel with respect to CC, I think you should ask how others feel. I, a management person, DO NOT "expect and accept this type of humour." I find nothing comical about it. In fact, I find it tasteless, repulsive and am extremely disappointed that our faculty would publish such smut. I am ashamed to be affiliated with a faculty that refuses to realize such literature is offensive to many. As well, as far as apologies go, Chris Haroun deserves none.

Tara Duff

Female U3 Management student
who finds the C.C. offensive

P.S. Chris Haroun

To the Daily:

Rima Zaarour's letter is heinous. Liz Unna's article did NOT break any ethical codes of conduct. Ms. Unna, like the rest of us who don't find the C.C. at all amusing (let alone intelligent, well laid-out, or inventive) was exercising her right to free speech. But more importantly, her right to say Fuck Off to all these Neanderthals out there who still think date rape and the objectification of women is FUNNY. It's a sign of stupidity and a lack of imagination when one's humour depends wholly on offensive shock value (think Andrew Dice Clay).

Why should, as Rima Zaarour requests, Ms. Unna offer an apology to the C.C.? Once published and distributed in a public location, a publication becomes public property. If Chris Haroun defends his integrity as an editor and a social being, why is he so ashamed of his publication? Could it be that he has become a bit enlightened? (I doubt it) If Mr. Haroun plans to use his editor status as a resume-building tool, I wonder how he will use his new status spineless misogynist? (By the way, if you were a Dean of Admissions would you accept someone who edited a magazine with a photo of a woman vomiting into her hands on the cover? Humm.)

By Rima Zaarour's twisted and whiney logic, her own letter (which insinuates that Liz Unna is offensive and disgusting), is gosh darn mean. What if poor Ms. Unna wants to apply to Grad school? Her name has been "tarnished."

I am scared that business/commerce people control a disproportionate amount of the world's money and wield

so much power. As editors, they keep proving themselves to be floundering and defensive babies in a changing world.

P.S. CHRIS HAROUN... CHRIS HAROUN... CHRIS HAROUN

Catrin Morris
Arts



Lost states

To the Daily:

On October 26 the Arab Students Association of McGill distributed an "information passport", which in their words was designed to introduce the McGill community to "our 21 Arab states".

The historical information chosen for each state is rather amusing in a comparative light. Important highlights in Algerian history include Algerian independence from France in 1962, and the fact that Iran chose Algeria to negotiate on its behalf with the US for the release of US hostages being held in Tehran.

I guess the ASA felt that in light of Algeria's tremendous status as an international arbitrator, it was completely superfluous to mention the recent exercise in democracy, the election of the Islamic FIS party followed by the government's declaration of martial law.

Similarly, Iraq's admittance into the League of Nations seems to be the only event of significance in 20th century Iraq. I suppose the Iran-Iraq war or even the Gulf War were too insignificant to mention.

I agree with the ASA that consistency is dull and overrated. Therefore I was not surprised to see that they had managed to squeeze in a line about Israel's invasion of Lebanon without spoiling the upbeat mood of the pamphlet.

One historical fact I have had problems verifying was the sentence which reads "Saudi Arabia joined the Arab League in 1945 & took part in the 1948-49 war defending Palestine from invading forces".

No matter where I looked I could not find any evidence of Saudi Arabia coming to Israel's side against the invading forces of Egypt, Syria, Jordan and Iraq in the '48 war.

Academically, the most disturbing fact concerning the pamphlet was that while the cover talked about the 21 Arab states within, there were only 19 inside (actually, 19 + "Palestine", a state I cannot find on the map). Where are the lost states?

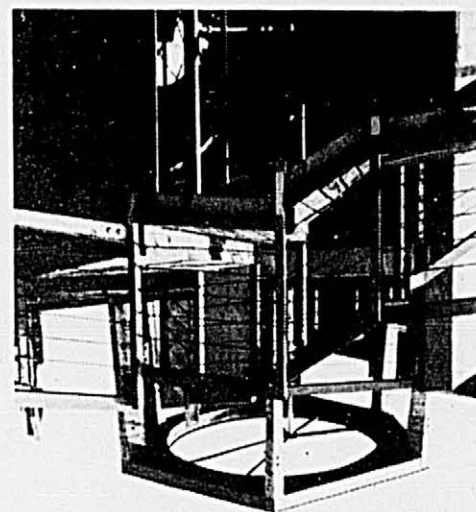
Just wondering.

Dan Koffler
U3 Poli-Sci

Yes I'm Angry!

To the Daily:

We are having a so-called "Culturefest" on campus this week, and I cannot help but question the idea of promoting intercultural harmony through the display of "exotic" food, clothing, and music. By not making the event political, the organizers are ignoring the fact that different cultures may co-exist in this society, but are not treated equally. Usually non-dominant cultures are forced to privatize their realities—clothing, language, and ceremonies are relegated to the private sphere—and once a year, we are permitted to be public. We are responsible for assuring the white mainstream of its liberalism, its commitment to cultural pluralism. However, wearing ethnic clothing and eating ethnic food does not ensure that one is anti-racist or working for equality. We need less of these events which allow for the status quo to be comfortably maintained, making "tolerance," instead of "equality in power," the goal of multiculturalism. Instead of



Culturefest we should be having an Anti-Oppression Fest, allowing a space where we can discuss concrete strategies for the removal of discrimination instead of pretending it doesn't exist. What are we celebrating at Culturefest anyway? The genocide of First Nations peoples? African Canadians shot by police? Islamic peoples stereotyped as terrorists? Neo-colonialist policies as carried out by the IMF/World Bank? Being told we are overpopulated so that forced sterilization of women of colour can be justified? Events like Culturefest pay lip service to these urgent political realities.

In perpetual struggle,
Rima Banerji
U2 activist and resister of racism

SINCE 1911
Vol. 83 No. 35

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THE MCGILL DAILY

A number one at McGill



Roger Keesing, 1935-1993. Educated at Stanford (BA 1956) and Harvard (PhD 1965) in cultural anthropology and linguistics, his professional career took him first to the University of California at Santa Cruz (1965-74), then to Australian National University (1974-90), and finally to McGill (1990-93).

by Sanjay Ruparelia

On May 7, 1993, Roger Keesing, 58, professor of anthropology, suffered a sudden and fatal heart attack. It is a measure of McGill's magnitude that the majority of students will scarcely have heard of him. And that is highly unfortunate, for he was a unique individual and an inspiring teacher. Recognized by many of his colleagues as a highly creative and insightful thinker, much of his work was devoted to questions of global inequality and constructive criticism of his own discipline.

Yet what is most distinctive about him was the immensely personal relationship he developed with his students. "He was a friend to students and you learn more from friends than from teachers. He left room for students to think," said Zulikha Ali, a former Anthropology student. "Academia swallows people's spirit, and he didn't allow that to happen to him," she added.

His generosity with his time reflected a deep-seated desire to exchange ideas, to provide support and identify with students' interests and concerns. "He made students feel that they were unique individuals, whose thoughts and ideas mattered," said Afra Jalabi, an anthropology student. "He was supremely accessible to students and defended their interests; he integrated students into his life," added Judy Weissman, an anthropology student. "He left a space which cannot be filled."

For Keesing, true education was a dialogical process in which he just another participant. "Teaching was of equal importance to him as research. They were inseparable in a sense, but the emphasis was on teaching, something increasingly rare today," said Judy Snively, an anthropology graduate student.

In *New Perspectives in Cultural Anthropology*, Keesing once wrote "I owe a great deal to my students who have tried very hard to teach me that wisdom is far more important than skill." It most certainly was a mutual process.

Indeed, his views on education were what initially appealed to students. A founding father of UCSC's pass-fail grading system, which introduced comprehensive written assessments, he found GPAs to be crude and arbitrary measures created for administrative convenience, which failed to capture a student's strengths and weaknesses.

But what he found to be most destructive was the pressure generated by grades to tow the line, and unquestioningly absorb the vast amount of facts, concepts, and theories in order to regurgitate them on examinations. He felt it engendered an environment which discouraged creative risk-taking and critical inquiry, and created a situation which called into question the very *raison d'être* of educational institutions themselves.

While he was forced to conform to McGill's conventional grading system, he nonetheless countered this tendency by encouraging students to explore issues in creative ways, relevant to contemporary issues, and most certainly to politically controversial ones.

Sceptics of his educational philosophy are likely to say it fails to provide incentives and is simply idealistic. Yet students seemed to thrive in his classes, a testament to his belief that, given the right conditions, students' natural curiosity would flourish. "I was inspired in his classes," said one of his former students.

Education appeared to be buttressing a highly unjust social order at a time when immense social change is required. Indeed, at a time when many social scientists pay lip service to the reality of political prejudices while justifying their views on grounds of objectivity, Keesing openly dismissed the ideal of impartiality as a dangerous illusion. He quite openly acknowledged how his ethical code infused his work. "Ultimately amorality is immorality" and "doctrines of realism are nothing more than conservatism." He was not advocating relativism, but was rather encouraging critical examination of many of our most cherished beliefs and unexamined assumptions about the "free West".

"The popular revolt against the establishment in the 1960's and the process of decolonisation led to a realisation that anthropology could not proceed in its traditional manner. Some anthropologists simply didn't change. Others paid lip service to the new ideals, but held on to old convictions in their hearts. But Roger was different; he was one of the few

who provided a genuine and insightful response to anthropology's need to find legitimacy and relevance," said Bruce Trigger, professor of archeology. It was within the context of anthropology that he gained a heightened awareness of global and social inequality, a situation which was to deeply influence his moral and political views.

Keesing arrived in the South Pacific in 1962 to carry out his first fieldwork with the Kwaio of the Solomon Islands, the beginning of a personal and professional relationship that was to develop over thirty years. He was immediately incorporated into their struggle against an encroaching global political economy, which threatened to eliminate a way of life through pauperization and marginalization.

His role was to record their heritage and make his own knowledge available to them, a role which he took seriously. Yet he was quite aware of the political power he held within this enterprise and often questioned the moral legitimacy of his role as their interlocuter.

He clearly felt that it was his duty, and anthropology's at large, to support the right of people in so-called traditional societies to liberate themselves within the context of international domination. He was aware of his privileged position in relation to the Kwaio. All the resources generated from his publications on the Kwaio went to them. "What struck me most about him was his complete integrity," said James Tully, professor of philosophy.

This can be placed within his view of anthropology's concurrent rise with the colonial project, a disturbing relationship which he thought still existed. But this is not to say that Keesing abandoned anthropology - far from it. He believed that many anthropologists possessed a genuine concern for the communities they were studying, and had made an effort to minimize the painful imposition of colonial administration.

Today, anthropology is often the principal defender of other societies' rights to survive. But more needed to be done in his eyes. The entire discipline needed to acknowledge "the complex interplay between theory and application, personal commitment and colonial policy". He held a deeply-felt need for anthropology (and social science in general), to avoid political passivity and resist becoming an "unwitting instrument of neocolonialism and dependency". The magnitude of the forces at work are difficult to comprehend, but he clearly felt that social action was urgent. Intellectuals clearly had a social responsibility.

This could be done in a variety of ways; by exposing the pernicious dynamics of the global economy through the study of Western elites, state institutions, and multinationals, and by revealing misfounded conceptions of the "other" which persist in contemporary media and discourse.

Keesing dedicated much of his energy to examining power relationships and discussing their various forms in human societies. "Our clear responsibility is to make this knowledge public, clearly and forcefully." Anthropology had to live up to its promise along a new path.

After a private cremation ceremony, Keesing's ashes were flown to the Solomon Islands, entrusted to the Kwaio who believe that Keesing will protect the community as an ancestral ghost. Many of his students share this sentiment.

Roger Keesing's own life revealed his passionate belief in the power of knowledge and the necessity of vibrant educational institutions, and an active recognition of one's responsibilities necessary to a just society. A powerful defense of human dignity and agency, it remains a captivating vision which displayed his immense compassion for humanity.

A symposium will be held for Professor Keesing on January 12, 1994. Anyone interested in participating should leave a note in the Anthropology office, 7th floor Leacock before term ends.

A genocide to call our own

EAST TIMOR

by Chuck E. Tallyrand

Canadian Involvement in East Timor

Ever since Indonesia invaded the former Portuguese colony in 1975 (90 per cent armed by the United States), western countries have played a crucial role in encouraging the annexation of East Timor by Indonesia. Because of its cozy economic and political ties to Indonesia, Canada is at the forefront.

"Until 1991 Canada didn't recognize human rights violations in East Timor," says Peter Monet of the East Timor Alert Network (ETAN), noting Canada does not recognize the UN resolutions regarding East Timor. The resolutions call for the withdrawal of Indonesian troops, and for a legitimate act of self-determination to take place.

Canada's complicity continues despite the repressive measures of the Indonesian government.

The 'encirclement and annihilation' operations against Fretelin, the East Timorese resistance group, has led to widespread use of napalm and phosphorus, as well as the use of resettlement camps, likened widely to the Nazi concentration camps of the second World War, for those displaced by military operations.

In addition, a scorched earth policy of burning homes and crops led to the famine of 1977-80, which killed over 100 000 people.

Indonesia, with funding from the World Bank, is carrying out a program of forced sterilization, already imposed on over half the couples in East Timor. This is happening despite the fact that Indonesia sees East Timor as being sufficiently underpopulated to encourage a massive influx of Javanese settlers, who now number about a quarter of the island's population.

In addition to consistently abstaining from or voting against UN resolutions affirming East Timor's right to self-determination, Canadian responses to the genocide have included: Trudeau's \$200 million aid package, presented to Indonesia the year following the invasion; organizing an arms bazaar for Canadian manufacturers in Jakarta (during the Indonesian military's Operation Clean Sweep); and former External Affairs minister Joe Clark's assertion that human rights abuses in Indonesia had ended (during Operation Eradicate).

"Defending" Democracy

"Canada is supposed to be a frontline defender of democracy," said Abe Soares, an East Timorese who has lived in Canada since 1991. "But my view as a Timorese is that Canada supports the invasion and the genocide. The Canadian government knows what's wrong in East Timor, but because of their business inter-



"Returning from Sunday market, East Timor", by E. Briere

This November 12 marks the second anniversary of the day demonstrators marched through the streets of Dili, East Timor, protesting their country's 16-year occupation by Indonesian forces. They were hoping to reach the hotel of a local United Nations representative, to call attention to a slaughter that has claimed the lives of one out of three East Timorese. They never made it.

Indonesian troops fired on the demonstrators, killing (the government said) 19 people. An independent study has slightly different figures: 271 killed, 250 disappeared, 382 wounded. It was the latest incident in Indonesia's ongoing campaign of persecution, torture, imprisonment and mass killings of East Timorese. This repression which has created an "island of total fear and terror" has taken the lives of 250,000 people. It is the worst genocide, per capita, since the Holocaust.

It is also a genocide with a distinctly Canadian stamp.

ests they keep silent. It's hypocrisy."

Despite former External Affairs minister Barbara McDougall's claim that "We do not sell arms to Indonesia," Canadian support continues to this day. The government issued ten military export permits to Indonesia between January 1990 and August 1992. This leads East Timorese resistance representative, Jose Ramos Horta, to say that Canadian military supplies "have played an important role in the war in East Timor."

"They recognize the Indonesian occupation as a 'fait accompli', claiming that it's too late to turn back the clock," said Monet. "But at the same time, Canada refused to recognize the Soviet occupation of the Balkans for 50 years."

Canadian interests in Indonesia

Canada's blind eye is doubtless due to its economic relations with Indonesia, with whom it shares \$1 billion in annual trade. Indonesia consistently ranks as Canada's second largest recipient of bilateral aid, receiving \$52.5 million in 1991-92. The only interruption of government aid followed the Dili massacre, when \$30 million in future projects was suspended — of which only \$150 000 was actually affected. Aid has since resumed at record levels, despite the former Mulroney government's stated policy of linking aid to human rights.

In addition, more than 300 Canadian companies, including Bata Shoes, Alcan, and Lavalin (in charge of logistics for the transmigratory program in West Papua New Guinea), have over 2 billion dollars invested in Indonesia. The Canadian government, in turn, has spent over \$1 billion since 1985 in promoting trade with Indonesia, by way of export development credits, tax credits, and subsidies.

ETAN has called for an overhaul of all aid programs which are channelled through the In-

donesian government or Jakarta-based Non Governmental Organizations. Aid Affected by this overhaul would include portions of the Canadian International Development Agency's (CIDA) Canada Fund, which in 1992/3 has spent \$500,000 on projects in East Timor alone. CIDA's accomplishments include the construction of irrigation systems, wells, roads and community health centres.

"If you cut aid, you affect all kinds of people," says Chris Neil, a spokesman for CIDA. He adds that CIDA's programs are routed through the Catholic Church, practically the only independent organization left in East Timor.

This would seem to contradict CIDA's own reports which show that the majority of funds are channelled through ETADep, an Indonesian Non Governmental Organization.

Monet said that many development projects have ulterior motives. Health centres, for example, enforce the sterilization of East Timorese women. He also cites CIDA's recent funding for a road into North Sumatra, which has been used largely for transport of Indonesian tanks and military personnel in a massive military crackdown.

ETAN claims that only threats to such aid, amounting to approximately \$5 billion yearly from the 18 leading donor nations, will cause Indonesia to change its policy.

"No one puts enough pressure on the Indonesian government to make sure it takes its human rights record seriously," said Li-Lien Gibbons of ETAN Vancouver, whose stepbrother was killed in the Dili shootings. "Indonesia relies so heavily on foreign aid. If governments were to start taking a stand, they would have to address human rights."

International Outcry

The latest international outcry comes after the July arrest of the Fretelin leader Xanana Gusmao, who was sentenced to life in prison for rebellion. He was held responsible for the Dili massacre, as were various demonstrators, who were given jail terms of six years to life. Soldiers involved in the shooting were sentenced to an

average of eleven months.

Observers maintain that any trial of Gusmao is illegal.

"The Indonesians have no jurisdiction over him, because they are in an occupied country according to UN General Assembly and Security Council resolutions," says Monet.

Since the arrest Indonesia has taken 13 of Gusmao's relatives into custody, and forced him to denounce the East Timorese resistance over Indonesian television. His words were translated by East Timor's puppet governor, Abilio Soares, who is remembered for his statement that more people should have been killed in the Dili massacre. Despite the fact that Gusmao showed clear signs of having been tortured, Canadian embassy officials saw his statement as a legitimate change of heart.

"The Canadian government accepts whatever the Indonesians say," says Monet. "They don't accept reports of Amnesty International, of the Catholic Church, or of independent journalists: they only accept official Indonesian statements. Because we're in such a close relationship with the government, we accept what they say verbatim."

The resistance continues despite Gusmao's arrest. "They don't expect to beat the Indonesians militarily," says Monet. "They tried that in the '70s, and the Indonesian response was a massive aerial bombardment, napalm, and concentration camps. All they're trying to do is maintain the resistance until the outside world recognizes them."

Indonesian policy has been to maintain that East Timor requested integration in 1976. The official agreement was signed by representatives of Apodeti, a political party with little popular support but strong links to Indonesian intelligence. They claim the incorporation as Indonesia's "27th province" was as a result of the national ideal of 'mushawara', or discussion - which involved the landing of 30,000 troops.

In support of its case, the government cites the results of the 1982 elections, when 99 per cent of East Timorese were said to have voted for the governing Golkar party. The returns, curiously, exceeded the entire population of East Timor.

Perhaps Indonesia's primary concern is the precedent Timorese independence would set, in a state with literally hundreds of cultures. Other current trouble spots include West Papua New Guinea, where a resistance movement has been fighting since its 1969 integration into Indonesia. In Aceh, North Sumatra, Indonesia's military action reportedly rivals their activity in East Timor. Aceh's military commander is recorded as saying, "If they don't do as you order them, shoot them on the spot or butcher them."

A change in Indonesia's policy does not seem likely, considering that the newly appointed vice president, Try Sutrisno, was formerly in charge of military operations in East Timor. The puppet Soares remains convinced that his country will achieve self-determination and that western nations will reconsider their support of the worst genocide of the half century.

Canada does not seem to deserve Soares' optimism. A former Fretelin leader of the East Timorese and their 18-year struggle said, "We are alone. In a world full of people, we are alone."

(ETAN Montreal is planning a Nov. 11 video screening at Concordia's Hall building, Room 651, to commemorate the Dili massacre. For more information call 848-7443.)



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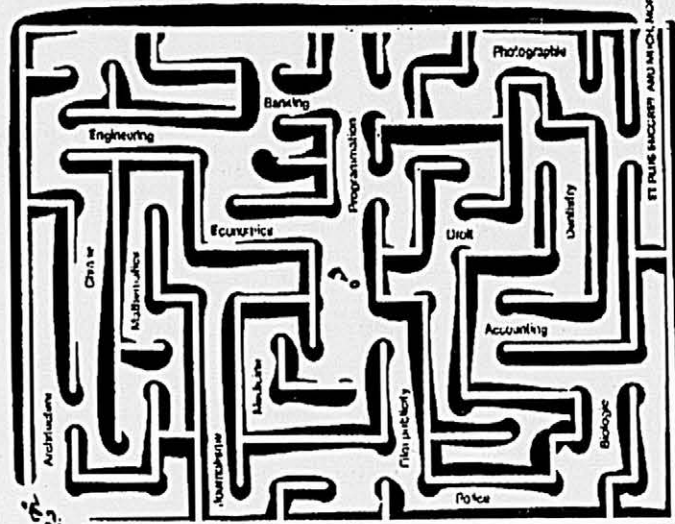
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